

NEW LIFE

ISSUE N°1

PRICE 15p



ITALY - FEMINISM - THE COMMODITY
NEW WORDS

NEW LIFE

Our thanks for contents to those already mentioned and Nick Brandt, Isaac Cronin, the Vandals Public Safety Committee of Bordeaux; also to Malcolm and all the others of the anarchists for their practical and financial help.

Please send us any interesting cuttings or simply letters if you wish, cash of course is always welcome. The Initiative appeal is to provide cash for prisoners and the press.

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Next issue should contain the rest of the Italy feature, Maggie's translation, more in the series A bored guy's notes which shall have notes on revolutionary organisation, sexuality and more.

Corrections to the article Of sexual poverty in the last issue are available on request.

The Sheffield Anarchists meet every Tuesday at 10 Hanover Square from 8 onwards, the Anarchist Forum meets as a discussion group for those already committed and those just interested at 1 Victoria Road on most Sundays from 8.

May 1st - possible anarchist celebrations in Sheffield if anyone is interested.

May 13th - picnic for the Midlands Anarchist Federation in Sheffield.

April 1st & 2nd - Sunderland Poly, conference of anarcho-syndicalists.

Sheffield Anarchists - Box 1A 341 Glossop Rd
Sheffield Black Cross Secretariat - Box 1BC as above
Tel: 667029 or 731780 for information upon anarchism in Sheffield.



We of the National Socialist Workers Party, (NSWP) formerly the Intellectual Socialists, are the new opportunists, now worries about honesty we don't have any, if you wish to waste your time come to us we have a hierarchy that will do just that
Be a pseudo-revolutionary
join the NSWP

FELLOW WORKERS



PLEASE LISTEN

WHO ARE WE?

We are workers of all varieties like yourselves. Manual workers, housewives, unemployed, office workers, we work in factories, local government, the home, shops and many more places. We are also anarchists. Yes I know, you will think we are bomb-throwers, drop-outs, good-for-nothings, and madmen. I assure you we are none of these. We are ordinary people like yourselves. We simply want a change in the way things are.

OUR LIVES.

We work, we must to live. That work is tiring a lot of the time. It is boring for the majority of it and for the majority of us. What we earn buys little enough but we must continually worry as to the increase in prices of things, even necessities. To get more what can we do? We may go on strike. Then we get even less and get little return even if we win.

We are told what to do. We are told how to run our own lives. The government sits upon its throne in Westminster and tells us we must sacrifice, we must do this or that. When elections come round what choice do we have, the different parties are all the same, they take a lot and give a little. We are taxed and taxed and get what in return - a poor health service, expensive heating and a pittance to look forward to when we retire. There are countless departments in the civil service, if we have a problem it's not theirs, whoever we go to. If we strike, they might send a social worker round to pat our hands but do nothing to really help us.

If we are unemployed we get little if anything. There are very few of us who do well on the dole.

Those who do well are the loudest to complain. The managers, the directors, the experts, a very nice club they have, everybody sitting on everyone else's board or consultant of this or that to the same club of firms. And what do they really do? Organising need not be done from the top, the people who actually do the work often have more of an idea of how to run things than those stuck in an office all day.

If as workers we wish to make our lives better there are only the trades unions which may seem at all sensible. Even these have a pyramid of control, power over which we have little control. To oust a union chief would a lot of work so why bother, leave them to their little games of personal empires, to feather their own nests and pockets and we'll pick up the crumbs.

Is this right? It's not is it?

WHAT WE WANT.

We should like to see a society of people who take the responsibility for their lives on their own shoulders. We want a society where work is for ourselves and each other, for the production of things we can all use and not to be used by others for their own profit and power.

Instead of conning people into buying things or selling their services for paltry and demeaning wages we would exchange our goods and services to each other's advantage, not to the advantage of a stranger set above us.

We would see the end of other people playing games with our lives and livelihoods. We would be our own masters and oppose anyone who tried to impose themselves upon us.

All of those who previously profitted at our expense without really working would have to find something else to do, they might at last have to do some real work.

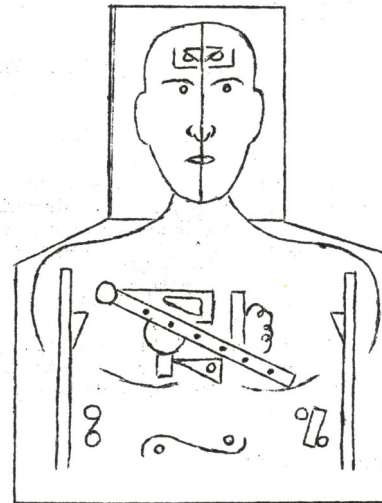
HOW CAN WE DO THIS?

First of all we must get together, we must organise. We can do little by our selves and our problems are common ones. The ways in which we can organise are varied and suit the different stages of progress and also different types of people.

Small groups may be formed and then if they wish federate into larger groups. Industrial syndicates may be formed which organise as regards the industry in which you work, be it the school, the mine or the home. Within these organisations we must bring ourselves together to find practical ways to help each other both in this society (solidarity) and in the next (mutual aid). We shall find ways to defend ourselves against the inevitable opposition of those who wish to continue in power.

Our activities will be to spread our message ever wider, to stand staunchly together to defend ourselves and each other, to benefit each other as far as we are able and to begin to organise the new society in this one.

We shall oppose the society we dislike with the society we want.



ISOLATION

We are all isolated in one way or another. It is one of the features of modern life to be type cast, shut away in a small box or to be generally without any real contact with other people.

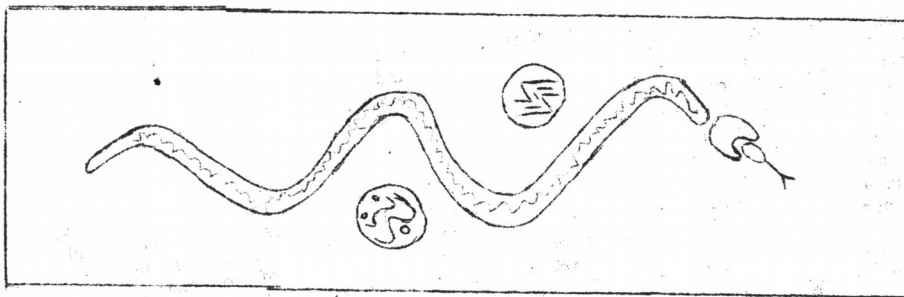
We think of ourselves as men, breadwinners, successes or women, workers in the house, wives. We are trade unionists or anti-unionists, workers or staff, a manual or an office worker.

We search after wealth, security, pleasures, material goods. But do we get them? Do we really? Don't we find that every label that we attach to ourselves simply sets us apart from others? Every commodity we long for and work for simply makes us work harder at something boring or distasteful. Are we ever secure when other people take our decisions for us?

I believe that separating ourselves from others is an easy way to stop ourselves from achieving anything. We get together to change things for the better but how do we go about it? We are the people for or against this or that, we are a certain sort of people, a group only interested in one small detail of all of life.

We work hard for our material goods, but why do we do so? It is because we are told in one way or another that it is good to do so, that we should. Is the latest colour television really satisfying? Or the latest steam iron? Or a new washing machine? What satisfaction is there in these things? Is it not because there doesn't seem anything else to do, that we have another choice? We give up the majority of our responsibilities to others. The government governs us. The unions fight for better wages (only to have the government say "no") for us. The bosses tell us how to work. The media, the T.V. and film firms, entertain us. We moan, we feel disappointed, we are bored, dissatisfied, frustrated.

Why are all these things so? It is, I believe, so because we isolate ourselves from other people. We set ourselves apart from our true responsibilities. We sit back and want others to think and act for us, and then we grumble when it is not right. But when we do something for ourselves, really for ourselves, even if it doesn't work 100% properly, we can feel a sense of achievement. What we should do is to take up our responsibilities again. We should choose for ourselves between the alternatives we set up for ourselves together, and those set up for us by other people.



WHAT IS A COMMODITY

First of all a commodity can be anything. It can be a material thing like a liquidiser, a car or a freezer. Also it can be a service as in a restaurant the cinema or a laundry. But there are other varieties such as the commodity belief.

The basic elements of a commodity are these. They are all sold, they have a price. They are said to have a use, the car is a means of transport and the restaurant is a means of eating. But there is more to the commodity. What about the way it is presented and the way it is sold.

We have all seen the adverts. The world they paint we don't entirely believe, but small amounts of it rub off. The commodity is presented in such a way that although the details are easily unbelivable, in between the lines we read of a glorious world which each of us wants. In the advert about a liquidiser, we won't be conned by the obvious things it says but the world it helps to portray is the thing that makes us buy. We are seduced by the image of a world of wealth which is shown to be desirable, nice and happy. Whether this is the truth or not doesn't matter, it is what we believe about this world that matters. When we buy a commodity we don't just buy its use, we also buy its illusion.

A commodity is something we use to escape our humdrum lives as well as for the use embodied in it. It helps us to feel secure which is more easily seen in commodity beliefs. It is not that they give us any real help in understanding life but that they fill a gap. We use them to feel secure, so that we have all the answers. This is especially true in political and moral beliefs. It doesn't matter if the answers they give are really right. We merely need to have an answer, something to defend ourselves.

Commodity services are of two varieties, the entertaining and those that make us feel higher in the social scale. Entertainment gives us another clue as to what commodities are, they are something to sit back and enjoy. If we were to do something during the time in which we are being entertained, it is against the rules. At a cinema, if we were to play cards or read a newspaper we would be thought extremely odd. The rules say that we must be absorbed by the entertainment, it becomes the master, we become the thing. The personal services, which give us the feeling of being grand show us that commodities are there to give us false ideas about ourselves. We are kept in our places by thinking we are something more.

The commodity is a dangerous thing. It stops us doing things for ourselves. We must sit back and enjoy it all. To get up and do something for ourselves, like leaving onto a football pitch and joining in is wrong. It takes us into a false world, a world where nothing is wrong, no-one is unhappy or bored. We know from our own lives that this is not so. If we base our happiness in the commodity what are we doing but giving up everything that is us. In labouring for the money to buy, and then fooling ourselves into thinking that, for example, a car can make our lives entirely blissful, is just to go round and round in circles. Once we have bought one commodity we must buy another and another. So our lives just become numbers, the number of commodities, the cost to buy them, the hours of work to earn the money. I ask you, is this a good way to live? Or is it simply surviving from day to day, week to week, year to year?

Mary Whitehouse is obscene

Some

thoughts concerning the ways in which we might organise our lives.

1. Reduce the working week to 30 hours or less. How?

With the level of unemployment at 1.5 million or more there are than enough people to help reduce the working week in productive work. Also we could redeploy workers from which only supports the status quo and does not produce anything for or aid the working person's life. Management, bureaucracy and advertising, all these and more would be without use.

2. Raise the standard of living for the lower paid and lowering it for those paid too highly.

By the alteration of the system of distribution and radical modifications in the process of production we can make available greater quantities of useful articles for those who would not be able to afford them at present. We would distribute on the bases of use and need and not on the principles of either how much one can extort or how much people think you are worth.

3. Autonomise the process of decision making.

By throwing the decision making process open to everyone concerned people would be responsible for their own lives, so they could then determine their own lives for themselves instead of having it determined for them.

4. Communalise education.

Education would be for everyone, as it should be, to take where and when they please, to the level they desire and would be for anyone and everyone to involve themselves so as not only to make it our right but our responsibility.

5. Raise the standard of housing.

Even though there has been a general improvement in the quantity and standard of housing we should endeavour to give everyone as near to their ideal as possible.

parable of light and dark

Millions of people lived in a huge building with no doors or windows. The feeble light of countless oil lamps competed with the unchanging darkness. As had been the custom since remotest antiquity the upkeep of the lamps was the duty of the poor, so that the flow of oil followed the alternation of revolt and pacification. One day a general insurrection broke out, the most violent that this people had ever known. Its leaders demanded a fair allotment of the costs of lighting; a large number of revolutionaries said that what they considered a public utility should be free; a few extremists went so far as to clamour for the destruction of the building, which they claimed was unhealthy, even unfit for human habitation. As usual, the more reasonable combatants found themselves helpless before the violence of the conflict. During a particularly lively clash with the forces of order, a stray bullet pierced the outer wall, leaving a crack through which daylight streamed in. After a moment of stupor

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ITALY

The re-emergence of revolution

- Italy has suffered long and hard - but who is it in Italy who is suffering?
- the unemployed Terroni, the southerners moving to the north to find no jobs and nothing to live on;
 - the women who are raped and then laughed at for being victims;
 - the students who face no jobs and no money when they finish their studies, if they are allowed to finish them;
 - the young gays who are attacked for their sexuality;
 - the workers of both the south and north who are finding it extremely difficult to live on the meagre wages allowed.

For seven hours Rome was in the grips of full-scale warfare. Two gun shops were ransacked for firearms, innumerable shops, cafes and hotels were damaged and hundreds of cars and many buses were smashed up, overturned or burnt. The offices and newspaper of the ruling Christian Democrat party were attacked with petrol-bombs. Signor Francesco Cossiga, the interior minister, described their actions as a 'prearranged and criminal plan of guerilla warfare; and the youths certainly gave the impression. They moved deliberately and without emotion, calmly doing as much damage as possible.

The Times.

MILANO, March 12-In the dark a policeman is halted, a gun at his head. He is disarmed of his service weapon. Let's take this episode as a turning point in the armed struggle against the state, 1977, almost spring, let's record the date.

L'Europeo.

According to the CP, the state has the right to defend itself. 'When armed bands having nothing to do with the student movement devastate, sack and murder, the duty of the democratic forces of order is to protect and to repress'.

Le Monde.

The 'movement' declares itself 'autonomous': it doesn't accept any 'mediations' and asserts that it is independent of all organising forces, even those of the ultra-left. 'It is not a student movement. It's a movement of struggle uniting workers, feminists and the unemployed'. In 1977, unlike the 'Italian May', no powerful leader has emerged. 'We refuse all delegation of authority', insists one rebel.

Le Monde.

Lotta Continua arrived at Piazza Esedra in disarray, without an organised plan. The dissolution of the movement took place Monday during a meeting at a student assembly hall, where critiques and auto-critiques were presented in an atmosphere of mounting confusion, without their arriving at any clear polarisation of their positions, without their being able to clearly define who were the good students and who were the bad.

L'Europeo.

LONG LIVE SACRIFICE
MORE WORK LESS PAY
WORKERS GASTRONOMY
EAT THE BOSSES
metropolitan indians

SECRET



The cp's position was clearly illustrated Sunday March 20, in an editorial in UNITA. The recent battles between the students and the forces of order are, for the CP, the proof of the existence of 'a new strategy of tension'. This is not directed against the CP, but against the country's democratic institutions. To combat these subversive manoeuvres 'adequate political conditions are necessary...The constitution of a government of democratic unity is becoming urgent.'

Le Monde.

In practice the CP's main concern has been to avoid identifying itself with the student movement, much less with any of its confrontational tactics...

Peoples Translation Service.

Hasn't the CP with this choice (defining the masses as fascist terrorists) compromised itself a little too much with power, to the point of leaving unprotected its own left-wing, to the point of no longer controlling the ever increasing terrain of protest. L'Europeo.

Despite its limited numbers, this group (the Indians) is fast becoming one of the forces in the movement. They have demonstrated the subversive power of laughter and of derision...They express a desire to change life and at the same time a certain despair. Le Monde.

One cannot define the CP as an anti-capitalist system party because in reality the same party is one of the pillars holding up the regime.

Mondo Economico.

The union is proposing that the workers follow a policy of sacrifices. Not marginal sacrifices but substantial sacrifices.

Luciano Lama, CP.

Political criminality must be prevented and combatted with determination and efficiency with rigorous respect for the guarantees afforded by the Constitution and the laws, without yielding to dangerous hysteria or to the temptations of authoritarians, and without forgetting that to respect the laws means first and foremost to enforce them.

Unita.

Both the PCI, the Italian Communist Party, and the Christian Democrats are engaged in a tense struggle with the autonomous revolutionaries. This is for one reason only - that the autonomists are the most relevant social grouping and increasingly so, the most powerful. The young factory worker joins with the unemployed, the feminist, the gay and countless others to discuss and then to act in the face of the expected failure of the statist parties to solve the social and economic problems which they themselves have brought about. The migrant Terroni, the unemployed of the south, come north to find no real hope of any real life. The student has little to hope for at the end of his or her course. Action is a welter of spontaneous demonstrations, self-reductions in prices, autoridutorri, fantasy in speech and act, supported by the revolutionary radio stations which broadcast news and information to the streets as the riot is happening, then of course come the guerrillas. Italy has the Red brigades and the Armed Proletarian Nuclei to engage in the armed struggle.

MANIFESTO OF THE METROPOLITAN INDIANS.

We demand:

The abolition of borstals (as a step on the way to the abolition of all prisons),

The requisition of all empty buildings for the establishment of youth centres and communal alternatives to family life.

Public funds to be made available for the financing of alternative drug rehabilitation centres and all independently run cultural organisations.

The reduction of admission charges for the cinema, theatre, and all other cultural establishments to a level determined by the youth movement.

The total decriminalisation, irrespective of misuse, of marijuana, mescaline and LSD, including their distribution, use and development by the movement.

Wages for laziness.

1km square of land for every person and animal.

SACRIFICE YOURSELF
LAMA, WE DON'T FEEL
LIKE SACRIFICES.

THE PCI WITH THE
BOSSSES, THAT'S
REAL
PROVOCATION.



METROPOLITAN
INDIAN

WE HAVE HUNTED DOWN
GENERAL LAMA, BUT THIS
SHALL NOT BE OUR LITTLE
BIG HORN.

We shall not allow our
country to be turned
into the wild west show.
The university shall not
become a stronghold of
Metropolitan Indians, hippies
and freaks.

Minister of the
Interior.

The abolition of the age of majority so that all children that want to leave home are free to do so, even if they can only crawl.

The immediate release of all animals from flats and cages.

The destruction of zoos and the right of captive animals to return to their homelands.

The destruction of the Altar of the Fatherland (a monument in Rome) and its replacement with every kind of vegetation with space for animals and a lake for swans, ducks, frogs and fish.

The peoples assembly proposes to organise, starting in the community, anti-family militias to free young people, especially girls, from patriarchal tyranny. The Metropolitan Indians call upon all creative young people to organise a national happening of the young proletariat for the beginning of spring.

The sound of the tom-tom has reached our ears at last. All the violence of our opposition to a world, a society encountered ready made that is constantly on our backs, is now erupting. "Not a revolution, your majesty, a mutation." A mutation that is finding its full expression in a moment of lucidity. Today we are violent, just as at other times we were silent detractors of a game that had nothing to do with our real lives.

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Suddenly we have discovered that we are many. We know that our strength is nothing in the struggle to change a whole society. Sometimes the only way out is to head for a new promised land. Nevertheless, we love our cities. Enough to think of creating our nation in a city that makes us outcasts, in a few houses on a single block...

We were hippies, or we felt ourselves their brothers at a given moment. We dreamt of California and the flowers, the groups, their life, until the system put it all on the market. We felt with the events of '68, and we imagined the baricades in our own streets. We put on war paint and gave free rein to our emotions and vibrated with our Italian '77. And again we saw everything go under. We saw that once again the game was too strong for us to resist assimilation. We had despaired once again at the thought that Italy '77 had been yet another failure. But we were filled with joy in the end, when we realised that Italy '77 was, yet again with the cry of a people that will never be assimilated, what ever the tricks the system may employ. We raise our banner, and a single slogan remains engraved on our hearts - LET NO ONE PREVENT US FROM BEING OURSELVES.

MANIFESTO OF THE YOUTH CIRCLES. "adopted at the national congress.

What we do: react against revisionist temptations, carry out occupations and self-reduction of prices in cinemas; fight against heroin; oppose bourgeois culture, denounce youth unemployment, black market labour and over-exploitation of marginal labour.

What we want: more creativity at the work place and in the working class districts, a more energetic critique of old-style militarism, the satisfaction of our need to be something, of our desire to redeem our role. The tribe of the outcasts, freaks and young proletarians of all Italy is advancing on Milan.

Two days of play, discussions, music etc...the thirst for life, for a total exchange of experiences. We danced long around the great totem pole during the season of the strawberries. We have crossed the green prairies, we saw the great mountains, we have travelled the paths without rest until at last we came upon the great salt lake in the seasons of the hot colours.

Now the rainy season has come, the rain that blurs the colours. We need warmth; we need to remain together to live in happiness during the cold season.

The greycoats (the police) have denied us everything. They pursue us with their cold eyes. They wish to engulf us in the chaos of this city. They open their huge pig jowls to swallow us up in their ghetto-ridden guts.

But the wind of our despair will blow ceaselessly in the greycoats' ears. Our wrath will rattle their tin-can brains. Their terror will take on the colours of our tenderness. Their disdain will increase our forces; their presumption will destroy them. We have dug up the hatchet.

Never again shall we smoke the pipe of peace with the greycoats.

Our thanks to PNS, Zero, Ajoblanco and Libertarian Communist. The Italian File shall be continued in the next issue. Happy Hunting.

THESES ON

"The anchoring of sexual morality and the changes it brings about in the organism create that specific psychic structure which forms the mass-psychological basis of any authoritarian social order."

-Wilhelm Reich.

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1. Men and women will be given perfect equality as inanimate digits in the society cyberneticians dream about. Womens' oppression will only cease when the whole system of imposed roles is overthrown, as part of the general opposition to the society where people's interaction is governed by images.

2. Women's separation - both subjective and objective - from history gives them an opportunity for critical revolt; this, however, is obscured to the extent that it is harnessed to left-wing ideology. In the moment of total rejection of the given social relationships, everything is possible; instead, most women seek shelter in a structure whose very attractiveness is its smothering and ultimately destructive familiarity. In the established ideologies of revolution, the discussion of the role of women has become mythologised into a partial issue competing with many others, if it is not swamped entirely by the quantitative analyses so beloved of specialists. It is the attempt to relate to traditional 'revolutionary' ideology - with its emphasis on state power and a 'period of transition' - which leads to the endless debate over job and economic status, caste and class, and sexual identity. Because it is subsumed by a series of traditionalist rationalisations, the analysis of female identity has not been developed into a total critique.

3. A critique of female identity implies a critique of all sex-defined roles, which is inescapably a critique of roles in general. Roles suck dry the will to live; keeping and handling them determines the position held in the hierarchical spectacle. Male chauvinism consists in the reproduction of woman as appendage, property object and helpmeet, and the denial of her autonomy and her real desires. In the fight against hierarchy, women have in the past enjoyed a head start by being concerned with the more immediate concerns of life and thus having fewer boots to lick. But they are rapidly losing this advantage as the market completes its global occupation of the gap where daily life once was. As J.P. Voyer says of the sexual liberationists: "They insult me by insinuating that this world, being the world of 'men', is therefore my possession...me, who doesn't even have the full use of my own life!" Of course, "dominant sexuality" doesn't exist. There is only sexual misery: a real oppression and an image of happiness. Under the reign of commodity production, where human relations take on the historically specific form of value- i.e. they are mediated by things (the only legal social relationships)- authentic non-role bound, immediately pleasurable human relations remain clandestine. Value as universal socialisation, as a unique and inverted form of humanity, makes it impossible to socialise this relationship, which still remains 'the most natural', that is to say, the most frustrated by the prevailing social organisation. This is the crux of the spectacles' supercession, since the passionate interaction of individuals is the moment when the character armour, which is a visible

symptom of the spectacle effect, can be dissolve. (It would be comic, if it wasn't so sad to see the demands of some feminists for housewives to enter the labour market by receiving house-work wages. The equality of slaves.)

4. The extreme form of womens' liberation has been a brand of militant lesbianism involving separation from the 'oppressor' (men). The predominant attitude of this separation (whether or not it is realised in a separatist colony) is antagonism, distrust and hatred. The separatist woman is defined by this attitude. She has a social identity which can be nothing but negative (offering no opportunities for supercession); it becomes merely the negation of the traditional female identity. By finding a new role in which to relate to men, she perpetuates her subservience to the world of appearances. Rather than relate to men and women as individuals, she continues to define them through the juxtaposition (to her, antagonism) of the sexes. She expends all her energy in that friction. She is successfully protected from a submissive relationship with men; yet she submits to a fragmented view of the world which is not of her own making.

5. The majority of feminists fail to realise that they are rebelling against an image of women they rejected for themselves; by limiting the critique of psychological stereotypes to women, the realm of the possible is drastically reduced. Their critique has only constructed the image of the New Woman to be realised in the post-revolutionary era. The New Woman like the New Man are mystifications postponing the necessity of calling into radical question all that the revolutionary project must encompass. Those who aim for womens' liberation without the liberation of men dig nought but their own graves.

Taken from Dialectical adventures into the Unknown by Spontaneous Combustion.

Our fathers whose mart is heaven
expensive be your shrines
thy kingdom won
thy will be down to earth
as it is in london
sell us this day our daily news
and forgive us your advertisements
that we may buy up everything
in competition against you
and deliver us before closing time
for sale is the kingdom
the power and the glory
for never forever
are people so stupid

We are revolutionary insurgents
we are comic technologists.
We refuse to be bored. We refuse
to be despondent. We refuse all
the passive emotions this society
would give us for our own. Our
emotions are the emotions of
creativity, humanity and construc-
tion. They are the emotions of
the brick, the bomb and the gun.
Those who would deny us minds
deny us life and in this denial
attack our human possibility.
COPS OF ALL UNIFORMS-
BE WARNED.

THERAPY:

- know your body; the erotic
- know your mind; integrity
- know the barbed message of
society; its mind
- know the poisons of society;
its body
- know your fellow and join with
him or her; communication.

For the future we require a vision
and this is mine

- people are shall be the toys
of each other, but not as they
are now, the toys of each other's
cruelty, but the toys of our
communication and eroticism;
- all the objects of this world
shall be the toys of our construc-
tion and not our self-delusion;
- all technology and all art
shall combine as the game of
creation instead of separately
as games of manipulation.

BEGINNING.

I should like to state what I
mean by the project of the
Syndicate of Initiative. It has
not gotten of the ground yet but
hopefully it shall in the future.

The basic principle of its org-
anisation is cooperative assoc-
iation. It has no members, cards,
bureaucracy or dues. Cooperative
association is the expression of
free commitment of people with
roughly similar views but varied
enough to dynamise their approach.
People would be free to come and go

as they please but with luck
to remain active and do what
they can where they can. Not
included are those simply along
for the ride, the pseudo-revol-
utionaries, what the situation-
ists called pro-situs, who
consumed the theoretics but
produced nothing be it their
own critique, identity or act-
ivity. They were just there to
bask in the limelight created
by the rest.

The object is to come together
and create a modern praxis,
that is a modern revolutionary
practice which also means a
modern critique of modern
society, historically based.
This means a flexible and con-
tinually self-transcending
approach which is not just the-
orising but practical applica-
tion of that theory in our own
lives, the workings of the group
and its relations to society as
a whole.

The means of approach would
best be in subversion, that is
critical practice, and in its
consequent creativity. Activ-
ity which is not concerned with
our everyday lives is hardly
revolutionary to us.

It is a beginning to this new
initiative which I would like
to see occurring. An initiative
which gets away from arrogant
sectarianism, the pursuit of
self-centred purity, and arm-
chair inactivity, the endless
discussion of the morals and
sociology of the revolution
without grasping that revolution
is about our activity.

We need to move towards creating
our own integral identities and
the social setting of a group is
an ideal way of counteracting
the divisive manipulations of
this society and of creating
greater possibilities for us all

by the enlightening contact with others of the same vision.

Our revolution should begin now and with whatever joy and passion we can create. Any who are interested please contact: RISI (The Revolutionary Insurgents of the Syndicate of Initiative) Box 1SI 341, Glossop Road Sheffield S10, or attend one of the Sheffield Anarchist meetings and ask for Nik Noir.

My bed
is a workshop
my bedroom
a factory
my kitchen
a sweatshop
my lounge
a circus

We wake up to the biggest
sleep of all



So you think it's all
negative do you,
inside all of us there
is a future of infinite
fantasy, a world of
desires, creation and
imagination, let it out
become a revolutionary,
a real human being

I dedicate
these pages of
graffiti to Phil,
Dave and Brian
currently
entertained in
HM's home from
home, the Scrubs.

ANARCHY
IS
IMAGINATIVE



From time's
dawn man
and woman
has struggled
for their
identities as
creative beings

Academic Cops? -
why Professors
of course!

It shall not end until the dawn
of true human history with
the end of all manipulation,
ideology and authority

Produced by
the Disinstitute
of Unlearning,
(Nik Noir with
the help of his
friends)

RISI